THE FLIGHT OF TIME,

Diſcerned

By the dim ſhadow of *Jobs* Diall,

Iob 9. 25.

Explaned

In certaine familiar and profitable me-*ditations well conducing to the wiſe numbering of our daies in the ſad time of this mortalitie.*

As it was delivered to his charge at *Bloxham* in *Oxford-ſhire* by the Paſtour thereof.

R. M.

PSAL. 90. 12.

Lord, So teach us to number our Dayes, that we may apply our hearts unto wiſdome.

LONDON,

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1634.

65;09

TO THE HONOVRABLE

Mr. FRANCES FIENNES *wife to the Right Worſhipfull Mr.* IAMES FIENNES *Eſquire* (Sonne and heyre apparent to the Lord Viſcount Say and Seale) and one of the daughters of EDVVARD Viſcount WIMBLETON

Grace and Peace, &c.

Vertuouſly Noble,

THere *is nothing in this ſmall module preſented to your Religious view but what you know, nor any thing which can be too well learned: the Prieſts lips are as well to ſettle and rivet knowledge in the heart, as to tender it to the eare: and the moſt intelligent muſt be, for knowledge, as the Suppliant in the Goſpell was for Faith, and* cry, and ſay with teares, Lord *I know, helpe thou my want of know-*

ledge. Both muſt endeavour the procuring ſuch prã-ctical and ſaving knowledge, by the power whereof the judgement may be rightly enformed, and the will and affections framed for the well ordering of the life and converſation. Your knowne care and ſtudy in this holy practiſe inviteth and emboldneth towards your Godly acceptance theſe familiar and ever ſeaſonable meditations: the rather for that the partie whoſe late death occaſioned the preſent task, was in her lifetime an afflicted object of your much exerciſed and voluntary compaſſion, many moneths your chargeable and much tendered patient: too late, for her body, in reſpect of the deſperatenes of her malady (the care being yours, but the cure Gods peculiar) but not too ſoone for her ſoule, which received no ſmall confeſſed phyſick from your counſell, prayers and example. She lived a daughter of Iob, *her daies being ſhort and painefull: and dying a daughter of* Abraham *in faith and patience, left nothing fitter to acknowledge her debt to you then this part of her funerall ſolemnity; which therefore I am bold to preſent in her name to your noble deſert. Chriſtians care and paines in doing good to all, eſpecially Faiths houſhold, hath ſufficient reward with God: who notwithſtanding muſt be glorified by men in the view of*

his

his graces ſhining in his eminent ſervants: which who ſo dare performe with flatterie, let him look unto it: for my part herein ſincerity is conduct, as far as my heart and I be beſt together acquainted. If you, or any for your ſake, reape any price of labour in reading this publiſh; I know, God ſhall not want his praiſe.

Proſper ſtill, with your noble conſort, as your ſoules proſper, to your continuing rich in good workes (the Kings high-way to your kingdome.) Be bleſſed with Booz *and* Ruth *their bleſſing,* to do worthily and be famous: *and let your famous worthines (as it doth) ſhine long through your humility heere, till both your graces be late crowned above in Glory,*

Your Honours unworthy neighbour

ever well-wiſhing you

in Chriſt Ieſus

ROGER MATTHEVV.

THE FLIGHT OF TIME,

Discerned by the dim shadow of *Iobs* Diall, *Iob* 9. 25.

Iob 9. 25.

Now my dayes are swifter then a Post; they flee away, they see no good.

THese words are a part of the ruthfull complaint of afflicted *Iob*: who, having taken to consideration Gods justice and power in his afflicting the sonnes of men, commending the one to be impeachable and no way to be reproved, especially *vers.* 1. the other to be impregnable and no way to bee resisted, particularly *vers.* 19. drawes towards a conclusion well suting with his owne present condition, and his friends partiall censure of the same, *viz.* that the effects of Gods justice and power in trying men by afflictions are not (simply) sound arguments of Gods displeasure: sith [a] *the Lord brings to destruction both the perfect and the wicked.* So that, whether [b] *he pluck away the innocent suddenly*, or forbeare & seeme to [c] *give*

[a] Vers. 22.
[b] Vers. 23.
[c] Vers. 24.

the earth, by way of long poſſeſſion, *to the wicked*: notwithſtanding, ſo *paſt finding out ſhall his judgements be to us*, (whether for tryall or for terrour) that no man ſhall diſcover his intentions: yea he covereth *the faces of judges*, ſaith the Text: the beſt diſcerners may as well finde out the furrow of a ſhip in the Sea, or tracke the flight of an Eagle in the ayre, as ſound Gods inſearchables in this kinde; *Iob* deſires to know the mans name and place that dare arrogate the contrary to himſelfe,

[a] *Verſ.* 24. [b] *Who, and where is he?*

This ſetled, that miſery is no ſound argument of Gods anger, the Patriarke ſticks not (in this verſe read unto you) to declare the heavie hand of the Lord upon himſelfe in a threefold degree of that infirmity and wretchednesſe, whereunto, as all mortality is ſubject, ſo himſelfe was at this preſent ſeverely ſubdued. *Now my dayes are ſwifter then a poſt, &c.*

Which words note unto us three remarkables of *Iobs* and all humane frailty: Firſt, the ſhortneſſe, Secondly, the ſwiftneſſe, Thirdly, the ſadneſſe of the ſame.

1. The ſhortneſſe appeares in the ſmall fragments of it, being but Daies. Large extents are meaſured by long dimenſions, furlongs, miles, leagues: ſhort by feet, ſpannes, ynches: Daies, yee know, are no long durances, and how can life eeked and pieced out by Daies be of any long continuance?

2. The ſwiftneſſe is diſcovered two waies. Firſt, by a compariſon to a meſſenger of ſtate, which, notwithſtanding his important haſt, rideth not ſo faſt to his appointed boundary. Secondly, by a ſimilitude (as all metaphors in ſubſtance, are) in a word borrowed from the Fowleſt, of quicker diſpatch then any horſe or dromedary, *they flee*: amplified by a terme of increaſing diſtance, *away. Swifter then a poſt, they flee away.*

3. The ſadneſſe glimmers forth in the abſence of comfort and proſperity, delivered under the tearme *Good*; and its partly expreſſed by the ſtrongeſt negative, partly confirmed by the ſureſt witneſſe (that of the eye) *they ſee no good.*

The porch thus opened, lets enter into materials: and firſt to the firſt condition of *Iobs* frailty, and in him, of all mankind in generall, viz.

Daies

Daies and ſmall pittances of humane life, teaching us this uſefull obſervation, That *Mans naturall life is but ſhort*, ſhort daies are all the limmes of mans time, (like a ſhort line conſiſting but of pricks) the whole body of his time cannot bee long. When *Iacob* had well neere all his yeeres together, he ſummes the totall into a [c] *few daies*. *David* could gripe all his daies into the compaſſe of a [f] *Span*. As nature nurtured the heathen in the cutted ſtate of this mortality by a bladder and a bubble, both ſweld, with a puffe, and ſhrunk with a pricke: by a breath whoſe being, or vaniſhing, who can ſay which is ſooner, longer? So grace advertiſeth Chriſtians by moſt ſignificant compariſons expreſſing their ſhort abode in this [g] *their duſt*.

Doct. 1.

[c] *Gen.* 47. 9

[f] *Pſ.* 39. 5.

[g] *Pſ.* 146. 4

The Apoſtle *Iames* would ſcarce vouchſafe it any compariſon. [h] *Whats your life*, ſaith he? twiting us with our falſe conceit of long life by a holy ſtout: if it be, ſaith he, of any ſubſiſtence at all, its but like a vapour that appeareth for a litle time, and then vaniſhes away. What ſaith *David* to our daies? They are ſaith he, [i] *as a ſhadow, and there's no abiding*. And what is *Hezekiahs* opinion? A [k] A ſhepheards tent, of no long ſtay. [l] A weavers ſhuttle is of no long race: [m] a pilgrims tabernacle ſoone flitted. So vaine a thing is man. How long is wax in melting? [n] So is life in the middeſt of its fortreſſe.

[h] *Iam.* 4. 14

[i] 1 *Chron.* 29. 15.

[k] *Eſ.* 38. 12

[l] *Iob* 7. 6.

[m] 2 *Cor.* 5. 1

[n] *Pſ.* 22. 14

How durable is the ſtate of [o] graſſe? [p] *We fade away ſuddenly like the graſſe*. Whats a tales grace? Shortneſſe, [q] *Our yeeres paſſe away as a tale that is told*, a thing gone and paſt. Yea, as if theſe compariſons were yet defective, the Prophet addeth a ſlighter manner of ſimilitude, reſembling mans life to a [r] dreame, and that when its paſt, when a man awaketh; a thing gone before you can collect what it was, and when it was, it was but a thing (or rather a juſt nothing) of meere imagination. But how is it that mans life is thus ſcantled?

[o] *Eſ.* 40. 7.

[p] *Pſ.* 90. 5.

[q] *Pſ.* 90. 9.

[r] *Pſ.* 73. 20

1. The principall cauſe is God. [f] *Thou haſt made my daies as it were a ſpan in length*, ſaith *David*.

Reaſon.

[f] *Pſ.* 39. 5.

2. The provoking cauſe is ſinne. Thats a ſudden waſter. [t] *The ſame day thou eateſt, &c. thou ſhalt ſurely die*: God hath

[t] *Gen.* 2. 17.

ſealed it with an oath, *ſurely.*

[a] *Iob* 4.19. 3. The working cauſe, the conſuming effects of ſinne, ſorrow and miſery both inward and outward: a houſe of [a] clay ſo ſtrongly beleagured cannot hold out a long ſiege.

[x] *Ge.* 3.19. [y] *Iob* 4.19. 4. The materiall cauſe, [x] duſt; he was appointed no long ſtanding whoſe [y] foundation was laid in duſt.

[z] *Iob* 14.1. 5. The procreating cauſe of mankinde neceſſitateth a very ſhort ſtay: [z] *Man that is borne of a woman hath but a ſhort time.* If he ſtand to his pedegree it cannot be, that ſhee that hath no fee ſimple nor leaſſe of one houre, can make over any long entale of time to her poſterity.

The truth of our ſhort abode thus confirmed rather by way of meditation upon a thing much uſefull, then for proofe of a point ſo plaine: what better application ſhall we make then

Vſe 1. First, by way of checke to rayne backe the outrunners of time in this luxuriant age of dingthrifts of time, waſtfull laviſhers of their ſmall allowance? how many lay about them, as if all their exhibition this way were ſlong them by talents, and therfore ſpend it with like profuſeneſſe as giddie yongſters newly leapt into their lands, ſquandring away by pounds, the comming in whereof they never knew by pence? ſuch licentious merchants of time trade in every countrey ſo waſtfully, as if they had more time then can be ſpent whiles good; ſo prodigall of daies, moneths, yeares, ſome upon doing nothing, others upon nothing to the purpoſe, many upon whats contrary to what they ſhould doe, till they turne ſtarke bankrupt both for time and grace. Alas its but winde they feed upon when they thinke they fat their ſenſes with a conceit of living as long as ſuch and ſuch a long liver of their progeny, forgetting * *Haran* caſe and thouſands more that die before their parents. Fooliſh men, that neither with all their wealth can purchaſe one minute of time, nor with all their ſtrength procure an houre of health, nor with all their wit differ death, much leſſe prevent judgement, yet will never ſeaſon their thoughts with any meditation of weakneſſe, death, or judgement. Well, the evill day is never the more diſtant for their putting it off: ſickneſſe may come at an inſtant: weakeneſſe will come; death

* *Gen.* 11. 28.

must

muſt come: the longer the ſhadow of life ſeemes to be, the neerer their ſun is to ſetting; their glaſſe is running: their houre is at hand when they ſhall make audit before the impartiall judge for all theſe flatteries of themſelves, and for their intentions wherefore they thus deceived themſelves, for all the duties they have omitted, for all the evills they have committed, all the inſtructions they have neglected, all the promiſes they have deſpiſed, all the threatnings they have ſleighted, all the talents of youth, health, ſtrength, wit, &c. they have hidden, and for all the creatures, meanes, and times they have preſumptuouſly abuſed. If any will ſurſet upon hopes of long joy and contentment in licentiouſneſſe, and reſolve (upon that ground) ſtill to turne Gods grace of time yet afforded, and meanes of converſion yet proffered into wantonneſſe of ſinning, let him with his ſweet conceits take this ſorrow ſop amids, that his delights cannot be long and certaine whoſe life is but ſhort and uncertaine. God will ſhortly put an end to his pleaſures and perſon, death groans for him, that ſergeant is within one ſpan of his boſome, his judge begins to laugh as faſt at his deſtruction as he laughes at his inſtructions: time is at hand when his dulleſt ſenſe ſhall feele, to his woe, what his faith now wil not beleeve, that the joyes of this firſt life which he fanſied to be eternall are but few and ſhort, but the miſeries of the ſecond death, which he never dreamt of, ſhall be numberleſſe, meaſureleſſe, eaſeleſſe, remeadileſſe, and utterly endleſſe.

2. In the ſecond place, this ſerves to reprove a generall fault in all whom the Lord pleaſes to afflict any whit more then ordinary: it being the guiſe of impatient man to feed his melancholy diſtempers and to waſt his ſpirits with meditations upon the length of his afflictions, amongſt whom a yeeres health is ſhorter then they can have while to feele: but a moneths or weeks ſickneſſe is long, and long, and longer then they can beare. If the Lord would glorifie himſelfe in their faith, in their aſſurance of eternall joyes for temporall & ſhort paines, he ſhall not do it: if he will gaine glory by their patience in any tedious durance, he comes to the wrong houſe; they had

rather he loſt his honour then they their eaſe: No, no, benefits be of the ſhorter ſize though they laſt moneths and yeares; croſſes of a day muſt be long though life it ſelfe be ſhort.

What conceive we of thoſe exquiſite tortures which remaine the unrepentant idolater, the impenitent blaſphemer, the reſolved offenders of all ſorts in eternall and inextricable wreck and miſery without any eaſe or date? And what intolerable impatience to murmure at the ſhorter when we deſerve both theſe? Mend this fault, and do God more honour, the truth more credit, and our ſelves more eaſe by muſing upon mercies, by comparing eternals with temporals, by conſidering the ſhortneſſe of thy life, and ſo confeſſe and praiſe the Lord for thy ſhort afflictions, unleſſe thou wilt in fooliſh peremptorineſſe ſay, [a] *thou waſt the firſt man that was borne, and waſt made before the hills*, ſufferedſt ever ſince, and reſolveſt to ſuffer for ever after thy departure hence.

[a] *Iob* 15 9

3. Thirdly, have we but ſhort daies heere to ſpend? What ſhall we doe better then to ſtrive with God in prayer, and our ſelves in practiſe.

First with God, in commending our requeſts to him in theſe *daies of our fleſh* after our Saviours example; he alone is the meats-man of our daies, [b] ſetting forth an appointed time to man upon the earth. Pray him in *Davids* words, with *Davids* ſpirit, to [c] *remember how ſhort our time is*, and to remove all hinderances of miſpending, and improve all his owne offred meanes and furtherances for the well-ſpending our ſhort abode heere: and for our ſelves, let's often ſeaſon all outward paſſages with thoughts of our approaching end, mixe them with our marriages, tradings, purchaſes, journeyes, all field en and domeſtick labours, eſpecially with our recreations and delights: take heed of engroſſing and griping after more time or temporall things then the Lord affords; bethink how fraile thy ſelfe art, how ſhort thy time, of what manner thy abode: thy daies, as *David* told thee, are but of a [d] pilgrim: thy manſion is not thy home, thy houſe but an Inne; thy family and neighbours are but fellow-paſſengers; if thy corruptions within, or Satan and the world without beare thee in hand

[b] *Iob* 7.1.

[c] *Pſ.* 89.47

[d] 1 *Chron.* 29.15.

hand with enough layed up for many yeeres, give them all the lie with the tongue of this Text: and be sure that though thou must converse in the world, yet to keepe thy selfe free from the [e] corruptions of the world, as Saint *Paul* stiles them, Its hard, but much discourse of temporall things will gnaw the conscience, as the rivers fret their bancks: but holy circumspection aud moderation will ease that difficulty: the blinde want, though versed all in the earth, still preserves its velvet coat faire from the filth of the earth; thou hast thy eyes about thee, nor needst thou delve so deepe: so converse thou in earthly matters that thy conscience be not defiled, and beware thou suffer not the earth so to bury thy soule before thy body die, but that thou maist use thy eyes to discrie death peeping over thy shoulder whiles thou lookest upon thy worldly matters, or (if farther off) to ken it in its full gallop and flight to overtake thee, and thats the second part of this taske, *viz.* the swiftnesse of mans life in the *Post*, hast or rather flying of the same. *My daies are swifter then a Post: they flee away:* from whence who cannot spell forth this lesson:

[e] 1 Pet 1.4 Bernard.

Mans life is swift as well as short. Our daies seeme wing-footed: *Iob* seemes doubtfull whether they run or flee. The swiftest rider is too slow to make expressure; the fowles wing best Emblems forth lifes quick dispatch: and that when it makes to the prey: and that of the [f] Eagle, not only for swiftnesse but strength, which no humane obstacle of either youth, wit, wealth, honour, or physick can stay or hinder from its appointed goale. The proverb drops too short that saith *Time and Tide stay not*: Tides creepe on but slowly and have their interstices, stay somwhat when they have their stints, chalenge their returnes: Time is neither so, nor so. The Prophet speakes more home. Our time, yea the [g] strength of it, is soone cut off, *we flee*, yea *we flee away*, and that without either [h] abiding saith *David*, or [i] returning as *Iob* hath it.

Doct. 2.

[f] Iob 9.26.

[g] Ps. 90.10

[h] 1 Chron. 29.15.

[i] Iob 7.9.

The Holy Ghost is ample for comparisons, as before: resembling mans sliding state to things ever upon the rode of hast. To a [k] floure that fades apace. To [l] water that runs apace. To a [m] ship that sailes apace. To a Post and an Eagle,

[k] Es 40 7.

[l] Ps. 22.14

[m] Iob 9.26

as

as ye ſee, that rides and flees apace. Theres no keeping pace with time but upon the wings of the [a] Winde that whirles apace.

[a] *Iob 7.7.*

But how comes this to paſſe, that man in his beſt eſtate though in honour, is thus altogether a flying vanity and abideth not?

Reaſon. 1. If natures reaſon may carry it, the ſubject and foundation of time runs (as it were) all on wheeles: the heavenly Orbs, (of ſwifter motion then of any flying bullet from the ſtrongeſt Ordenance) whirle the times about: amongſt which, the unceſſant circuits of the Sunne and Moone are appointed (by him that [b] ſits upon the circle of the earth, and meteth out Heaven by the ſpan) to meaſure forth theſe earthly yeeres, moneths, and dayes, till all time be ſwallowed up into eternity and theſe heavens be no more: How then can our daies be ſlow?

[b] *Eſ.40.22.* [c] *Verſ. 12.*

2. Doe not ſinne, and ſinners make quicke worke in the world? How ſpeedily do men breake into it? Even [d] from the wombe; With what eager purſuit doe men follow ſinne? Even (like *Iehues* furious march) ſwiftly: [e] their feet are ſwift in running to miſchiefe; ſome faſter, ſome ſlower, all too faſt. How would wickedneſſe tyrannize might it in this heat have while to roote and ſpread, and ſeed according to the luſt of ſinfull men? And who ſhall hinder ſwift ſinners from bringing upon themſelves ſwift deſtruction?

[d] *Pſ.58.3.* [e] *Prou.6.18*

3. Neither is experience ſo ſenſeleſſe of the reaſon (*a parte poſt*, as they ſay) by a touch of after-wit, that perceives every minute of time ſo ſlight that it prevents the quickeſt catch, gives the heedfulleſt attention the ſlip, and out-ſtrips the ſpeedieſt chaſe. The time to come is but only in conceit, the time paſt is fled in inſtants: who can ſay of any time preſent, now it is, ſith it out-runs thy thought?

Vſe 1. This ſhreds off the ſuperfluous deſires of many men, male-contented with their preſent ſtates: who, like infants after youth, and youth after riper age, are ever liquering after future times. Oh, were ſuch a quarter day come, or ſuch a yeere or time expired, they were made. Why? what hadſt gotten

ten by this catch if thou couldſt finger ſome thred of time before the Sun can ſpin it? Firſt thou ſhouldſt get but a wilde foule, a ſhadow, a puft, whoſe haſty vaniſhing would more vexe, then its approach did pleaſe. Secondly is the thing, for which thou ſo over-reacheſt, good or evill? If thou haſt ſuch a greedy worme under thy tongue for that which is evill, that like [r] *Eſau* for the pottage, or *Elies* ſonnes for the fleſh, thou wilt needs have it. [s] Now, or (in a ſort) wilt take it by force: hearken what the next verſe telleth thee, [t] Therfore thy ſinne is very great before the Lord. But admit the thing bee good for which thou wouldſt ſo faine ſteale upon the time to come; aſſure thy ſelfe, it would come ſo raw (as *Iacobs* abortive bleſſing did) that thou wouldſt not reliſh the bitterneſſe that would accompany the taſt of it, for plucking Gods appointed ſeaſon (which onely ripeneth all) to thy britle luſts: beſides, ſo weake (generally) doe ſuch men prove in the well-ordering of time ſo over-gripe, that, when its come, they are as unable to uſe it as to hold it.

[r] *Gē.* 25.30
[s] *1 Sam.* 2. 16.
[t] *Verſ.* 17.

Secondly, this aggravates the vexation of a worſe ſort of men, whoſe anxiety is moſt, for that their youth ſlips away ſo faſt, and their age comes on ſo cloſſe, that they feare leaſt they ſhall not have all their ſports in, all their cups in, all their pleaſures and profits in time enough. Oh, that they could realize that [u] inward thought of ſome that their houſes ſhall continue for ever! Oh, that they could cauſe the ſhadow of their lifes diall to ſtand ſtill two or three *Methuſelaes* ages, or goe backe to *Adams* time and take them along to eternity of paſtime! No, no, time is irrevocable for the paſt, unſtayable for the preſent: their ſhadow is declining, their glaſſe running, their ſunne ſetting apace: Gods purſevant death is more then in poſte-haſt, even like the Eagle towards its prey: their pleaſures ſwift as the Sunne, and flie apace; Gods wrath ſwift and comes apace: ſwift death, ſwift damnation treads upon the heeles of all impenitent haſtening of evill workes, and putting off of the evill day.

Vſe 2.

[u] *Pſ.* 49. 11.

Vse 3. How much better to haſten with the time to a profitable inſtruction to redeeme the time paſt, and improve the preſent. If miſ-ſpending of the time paſt be ſufficient, as that
y 1 *Pet.* 4. 3 y Apoſtle ſaith; what ſhall wee better ſet about then the
z *Eph.* 5. 16 z redeeming it being ſuffered by us (for want of due care and watchfulneſſe) to be carried captive by Satan to the ſervitude of ſinne: labour we by prayer and repentance and new obedience, to make our evill daies good daies, and ſo to reſcue and recover our time into its liberty againe: And for our
a *Rev.* 12. 12. preſent allowance of time, if a Sathan ſo much the more beſtirs himſelfe for evill by how much ſhorter time he knoweth he hath: how much more ſhould we buſtle for good, knowing how many hundred times ſhorter ours is in theſe cabbins of clay? O, then be we thriftie of our time being ſhort and precipitate alſo: and the faſter we diſcerne our Sun to ſet, the more haſt like honeſt labourers and wiſe travellers lets make to diſpatch our worke and journey: goe wee along with the day, and let a day have a daies worke, a weeke a weekes, &c. and proceed as faſt in ſervice as our daies in paſſage, ſpend this ſpeciall inſtrument no faſter then it comes in: its beſt wiſedome to take our daies before us, not neg-
b *Eccle.* 12. 1. lecting if young to *remember our Creator* b *in the daies of our youth.* It cannot be denied but that its poſſible for an old ſinner to repent and turne: howbeit, he is likelieſt to bee richeſt, as in wealth, ſo in grace, that begins betimes: beſides how unlikely that a man ſhould be able to catch repentance at pleaſure in age and ſickneſſe, who hath beaten backe the Lords proffered grace in youth and health; the Lord is likely to bee well requited for all his favours, to have all the blade and floure of a mans age caſt to his vtter foes, and the refuſe and ſtumps reſerved for him: and its very likely wee ſhall fight a goodly field when for very impotency wee are ready to be turned forth of th'campe.

Oh, then learne better, while we have ſtrength, and memory to number our daies more wiſely, and with *Veſpatian* the Heathen prince plucke our ſelves by the eare for every loſt day, and redeeme the next.

What

What a feaſt will it be to a mans conſcience, when hee hath ſpent according to his exhibition of time; and having a price put into his [b] hand, hath not wanted a heart to uſe it? Reſolve upon it, howſoever thou haſt failed in thy former beginnings this way, thy conſtant proceedings in well imploying thy ſhort time will quit the coſt, and bring in comfort in ſickneſſe, diſtreſſe, temptation, death when world of preferments, profits, and paſtimes ſhall ſtand but as vexations before thy conſcience. [b] *Pro.17. 16.*

As that mans ſtate upon his deaths couch is miſerable whoſe conſcience (then moſt of all) will embolden diſputes againſt him, what he hath done with time, why he melted the fat of it to ennimble the wheeles of his luſts for quicker diſpatch of ſinne: objecteth why done ſo much evill ſo little good: and now after ſo much ſinne contracted, ſo little grace gleaned, what will now become of him, when his time and hee are both at laſt caſt? So, on the contrary, how happie hee, whoſe walke can ſhew him, and his conſcience witneſſe with him, that ever ſince he knew what time meant, and perceived how faſt it paſſed, hath beene no looſer by the uſe of good opportunities, but as he felt them ſlipping away, ſo he layed on better holt, caſting how to imploy the ſmalleſt mites of time ſome about his honeſt vocation, other ſome in hearing, reading, meditating, conferring, and eſpecially praying: ſome for his own particular, ſome for his family, ſome for others, all for the working and atchieving ſome true good for himſelfe and as many as he can: with what courage ſhall he look temptation and death in th'face, and, after all his painefull daies works in courſes of piety, ſhut up the windowes of his life towards a bliſſefull reſt in happy immortality?

The ſecond comfort belongs to all Gods children under any affliction: their daies paſſe apace, their ſorrowes cannot ſtay long; paine ſhal not long vexe, foes ſhall perſecute but a while: The [c] Apoſtle ſummes up the afflictions of this life into a moment. What ſpeake we of thoſe nibbling croſſes of the body? The kill-cow of all, ſinne ſhall make no long havocke in their ſoules, not long bane their peace, nor ſhipwrack their ſecurity: [c] *2 Cor.4. 17.*

pluck they up their hearts, these stormes will over, these sad daies will have a night of joy: the time flies towards us when we shall have no time nor heart to grieve the Lord, no time to
[d] 1 *Sam* 31 4. provoke him to grieve us: the [d] sword that piereed *Sauls* brest was nothing to the weapon wherewith our Lord Iesus Christ hath wounded Satans head: his spirits, and sins vitals are bleeding forth apace: meane time, all that Satan and sin can do to us, is but to make us more heedfull and watchfull in our waies; all that death can do is but to turne the key and open the dore before us to a heavenly mansion. Comfort one another in these words, that the time hies apace, even swifter then a Post, that Satan and sin shall have no more to do with us; heaven misseth us as much as we earne for it, God will shortly call for us, the Angels shall carry us, Christ Iesus shall intertaine us, his Spi-
[e] *Ps* 17. 15 rit shall welcome us, his [e] image shall satisfie us. Let this mitigate the sadnesse of humane life, (especially of the Saints) being the Third and last consideration from the Text. *They see no good.*

The word *good* is of easie explication by noting how the word evill (its contrary) is in Scripture distinguished. There's
[f] 1 *Iob.* 5. 18. one evill in the roote, as it were, partaking of that [f] Evill one Satan and thats the evill of sin, in relation whereunto its said of
[g] *Ephes.* 5. 16. wicked times, [g] *the daies are evill.* Theres another evill in the branches, and thats the effect and fruit of sin, *viz.* misery; in
[h] *Eccles.* 12 1. which respect daies of sorrow are termed [h] *Evill daies.* So (according to the rule of Opposites) the word *Good* hath a double sense drawne upon it: First as it participateth of the *Good* God in holinesse and righteousnesse: so Godly works are stiled
[i] 1 *Tim.* 6. 18. [i] good works: Secondly, as it partakes of Gods bounty in the prosperity & comfort of the creature: in which respect [k] pros-
[k] *Ps.* 34. 12 perous daies are called Good, and this is the proper sense of the word in this Text; *Iobs* daies saw no Good, that is, much misery: much losse in state, much feare in his children, much paine in his body, much discouragement from his friends, much horrour in his soule: all which as *Iob* suffered by way of triall, so all are sufferable by demerit: which takes us out a Third
Doct. 3. profitable, though hard, lesson, *viz.* *Our short swift time is sub-*

ject

left to great and sore affliction. Short and sweet were some mitigation, but our daies are as sowre as short. Swift and pleasant were some qualification, but they are knotty and sad as well as swift. All our daies are not faire, long, sommer daies, but many gloomy, short, winter nippy daies among. *Iobs* whole story to the last Chapter, what ist but a ruth full Martyrologie of affliction. *Iacobs* story well concurred with his confession, that his daies were [l] *few and evill*: The Patriarke *David* had his stint this way, being exercised with [m] great and sore troubles: and if the righteous are recompensed upon earth with troubles for number[n] many, for measure [o] great, [p] how much more, saith *Solomon*, the wicked and the sinner? Speake experience; of what condition is the vanishing vapour of our life? When we have made a hard scape from stifling in the wombe, whats infamy, but a brak of discontents? whats child-hood, but a schoole of restraint from without, a very bridewell of frowardnesse within? Whats youth, but a pitcht field of passions and distempers? Whats age, but a meere hospitall of infirmities? Our whole life worse than a tragedy, (for that begins with some mixture of delight) wherein the first act is crying; the second grieving: groaning is the last Catastrophe. No marvaile then if *Iob* calculate mans time to be not only short, but [q] *full of misery*.

[l] *Gen.* 49.7
[m] *Psal.* 71.20
[n] *Psal.* 34.19
[o] *Iob* 2.13.
[p] *Pro.* 11. 31.
infamy
[q] *Iob* 14.1.

For why? The Lord hath so appointed it, as *David* and *Hezekiah* upon their sick beds acknowledge. God hath layed this heavie yoke upon all the sons of *Adam* either for punishment or for tryall, and thers no escaping a thing decreed. Were it any way avoideable, wisdome might discry some prevention. Were these stormes only upon the land or upon the sea alone, the advantage of ease might be taken by the place; were they only without dores, one might house himselfe within: but be he where he can be, he cannot avoid what he is borne to. Man is borne saith *Iob* to trouble, [r] as the sparks flie upwards.

Reason 1.

[r] *Iob* 5.7.

Affliction is sins native brood; if this hang on, the other will not fall off: its sin that makes mans time narrow as a well for breadth, deepe as hell for bitternes, why els doth [s] *David* and *Ionah* [t] complaine of hellish sorrowes? whosoever therefore

Reason 2.

[s] *Psal.* 18.4.
[t] *Ionah* 2.2

followes ſin becomes afflictions prey, neither have the law, and the Prophets noted any other chace for afflictions hunting but only the ſinner. If no man can ſay, he hath clenſed his heart from ſin, no man ſhall be able to rid his ſoule or body from ſorrow. Truth is, ſin hath no fitter meanes wherby to execute its own ends then this. What aimeth ſin at? Death and deſtruction. What breaks and battereth downe more forcibly then affliction? Man made mortall muſt downe, iniquity is the axe, miſeries the ordinary ſeverall ſtrokes that lay the ſinner along.

Vſe 1. Do all ſuffer or deſerve to feele theſe ſtormes that paſſe the ſea of this mortality? Then this muſt firſt reſolve what to truſt to heere. This world is not a meadow full of flowers, but a wilderneſſe of brakes and briars; now, this affliction catches at us; now, an other, at ſins ſute, areſts us; now a foe dogges us, anon a ſicknes laies us up: waking, ſleeping, dreaming: cares, atches, feares, craſineſſes and diſtempers, as thick as [u] *Iobs* ill meſſengers, haunt us; Dreame of what eaſe and comfort thou wilt after thy ſtate and condition ſo and ſo altered to thy mind, how thou ſhalt live as merrily as the day is long to (as your proverbe runs) after thy yoke-fellow obtained to thy minde, after all thy reverſions outlived, all thy purchaſes compaſſed, preferments atchieved, children placed; deceive not thy ſelfe: even after all thoſe, thou wilt flote upon a ſea of ſin, and therfore no leſſe then a ſea of waves, and rocks and ſhelves and ſtormes and pirats ſhall annoy and continually endanger thee. Art Gods tree? thou muſt be pruned; art Gods tilth? thou muſt be bowelled up with plow and harrow, els thou wilt be fruitleſſe: art Gods childe, chaſtiſed thou muſt be or graceles. Art Gods enemy? he notes thy prancks, and is providing ſowre ſauce for thy pleaſant morſels: His hand is taking holt of vengeance, he is furbuſhing his * glittering ſword, that his arrowes may drink the blood, & his ſword eate the fleſh of thē that hate him. Finally, be thou good or bad, ſet not to thy heart any deſcant of pleaſant ditty, whiles all the tune of thy life runs upon diſcords of iniquity; if any comforts appeare, they are but as the gleames of a March day beaten with ſtormes as faſt as they glimmer forth; and therefore as thou doſt not unſlate thy houſe when the ſhowre

[u] *Iob* 1.14. 16.17,18.

* *Deut.* 32. 41.

ſhowre is paſt, but keepeſt it to award an other: ſo, put not away faith and patience and watchfulneſſe at the departure of any croſſe, but taking a ſhort farwell, reſerve thy ſelfe to welcome the ſame againe or worſe, ſith this is not the haven but the Ocean.

2. Neither may we omit one duty in reſpect of our deceaſed friend, ſorrow indeed becomes us conſidering what ſtrange havock ſin and death make of creatures ſo excellent: howbeit in reſpect of the deceaſed, what ſtrange matter is befallen them? What more uſuall, more naturall then for a man to die. Yeſterday, ſaith the Philoſopher, I ſaw a pitcher break, and to day I ſee a man die: the matter is no more ſtrange thats befallen thy wife, thy childe, thy brother, thy friend: he is but gone the way of all the earth; But whats the alteration, what hath the † party let fall to th'ground? any more but nerves and ſinews, as the verſe hath it? ought els but a weak, craſy, putrefying body there to be perfumed againſt the reſurrection? Whats the loſſe but a loſſe of much ſinne, a loſſe of many ſorrowes, of more dangers: and why ſhould theſe diviſions be ſuch thoughts of heart? What would we deſire more in our friends behalfe then the Lord hath done for them in their happy tranſlation if they lived and died in him? Would we pull them back againe and hold tugge ‡ as *David* for his *Abſolom* against the Lord himſelfe for them? No. What then? would you have them ſmart longer, ſuffer longer? Would you have the moth of anguiſh fret the garment of their fleſh longer, affliction grind their very bones longer? Would you have Satans blowes to aſſaile them ſtill, ſins poyſon to endanger them for ever? Mend this fault of over-grieving at friends departure: ſo mourne, as *Abraham* for deceaſed *Sarah*, and to riſe from our friends corps, as ‡ he did from hers. View we our owne condition in the glaſſe of their mortality; theres no long time of diviſion twixt them and us: we muſt ſhortly out over the ſame ferry and meet them on the other ſide of th'ſhore: deaths boat was not appointed to carry all at once: the ferry not made to land all at one tide: ſtay the returne of the water for our turne: and taking but a ſhort leave of the deceaſed, joying at their

† *Ioſ.* 23. 14

‡ 2 *Sam.* 18. 33.

‡ *Gen.* 23. 3

their safe arivall, using survivers better, preparing to part with all, pray for a prosperous gale. In the meane, husband we our uncertaine, short, and swift time well: dispatch our works and willes against the tides returne: and sith we have many talents committed to our traffique, and barks of our owne to furnish, lets play the wise merchants, not to load our little vessels with all ordinary lumber and trumpery which every seller saith is good (more like to shipwrack us by the way then pleasure us at the shore) but take up that which *David* preferres before
[a] *Ps.* 19. 10. [b] *Iob* 28. 18. [c] *Pro.* 3. 15 [d] *Pro* 23. 23. [e] *Luk.* 13 44.
[a] much fine gold, bart for that which [b] corall & pearles are not to be named with; nor [c] Rubies or any other definables are to be compared unto: buy the [d] Truth: purchase that hid treasure commended by our [e] Master, if the selling of all we have will reach it, and so ballace our small vessels with the choycest wares, that an ever blessed thirst may welcome our arivall. There our faith will leave us, not our charity: let that grace worke by this vertue now, for the best improving of al comforts, for whats our wit or state to procure, continue, use, or misse the least of them? and for the bearing of all crosses of this life, for whats our strength or naturall armour to prevent, withstand, remove, or award the easiest of them? Lay hold of the promises by faith in our Redeemers life, [f] as *Iob*, in his extremities; wrestle it out by prayer, as [g] *Iacob*, in his anxieties: commit our selves to our [h] faithfull Creator, get [i] comfort in his word; [k] joy in his spirit, and [l] Prince Michael to stand up for us amongst the children of his people, and then although it bee true, [m] *In the world yee shall have tribulation*, yet it is as true, *Christ hath overcome the world, in him yee shall have peace.*
[f] *Iob* 19. 25 [g] *Ge.* 32 26 [h] 1 *Pet.* 4. 19. [i] *Rom.* 15. 4 [k] *Rom.* 14. 17. [l] *Dan.* 12. 1. [m] *Iob.* 16. 33.

FINIS.